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Our Outlook Tower.

MUSIC AS A HEALING POWER.

"X," in his "Occasional Jottings" in our March number, referred to a spirit communication on this subject which had just been received from Richard Wagner, the great German composer.

We have received a letter from Mr. J. Wrenn Sutton, the Hon. Secretary of the International Society of Musical Therapeutics, of Sydney, Australia, in which he says that Wagner often made use of him years ago when he was exercising his gift of inspirational speaking.

A group of members of this Society now pays weekly visits to Gladesville Mental Hospital, to give musical therapeutic treatment, and two deceased composers often influence him there and express their deep interest in the work being done. He claims that wonderfully beneficial results are secured by this method of healing.

From a prospectus of the Society we cull the following interesting extracts:—

The practice of healing by music is not new. It was used by Galen, Hippocrates, Pythagoras, Avicenna, among the ancients, and is used by some modern physicians of repute.

Dr. Henry E. Eyman, Superintendent of the Massillon State Hospital, Ohio, says: "As a therapeutic agent I regard it as of great value."

Dr. John B. Chapin, one of the most eminent authorities in America on the subject of insanity, said: "Music is always beneficial to the insane."

Dr. Dejerin, of the Salpêtrière Hospital, Paris, in his experiments on his patients, found that "the stately minuet was the melodic key to the greatest benefits that music could bestow upon lunatics."

The late Dr. Egbert Guernsey said: "If every hospital or asylum included in its medical staff a musical director, and if every physician and trained nurse understood the nature and action of music, there is no telling the good that might be accomplished, lives brightened, and tangled brains restored to harmony."

In America this has since been done. In the United States, musicians are retained upon the staff of mental hospitals, who perform special kinds of carefully selected music for the alleviation of various kinds of mental derangement under the guidance of a director of music, who has made a special study of the psycho-physiological action of music; for, if music can make well it can also make sick unless chosen with knowledge and directed by experience.

The Society's work is purely philanthropic, and aims at the introduction of music from a medical standpoint upon a scientific basis, as distinct from that of mere amusement which now obtains in mental and other hospitals, and to form classes for the experimental study of the effect of music upon disease. It believes there can be no higher mission for music than to minister to a mind diseased.

MORE HEALING IN SURREY.

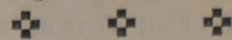
EX-CHAMPION RUNNER CURED.

Some little time ago reference was made in these columns to the healing mediumship of Mr. W. J. Hill, of 7, Wellington Crescent, New Malden, Surrey. At that time Mr. Hill had been doing very notable work, and had saved from an operation and cured of a painful disease a well-known retired tradesman of Kingston-on-Thames.

During the last few months, in addition to his work at Malden, he has been engaged at the Kingston Hill Spiritualist Church, and has treated a large number of patients with great success.

One of his latest cases is that of Mr. Charles Heydon, at one time a well-known cyclist and champion runner, who was invalided from the war and, owing to a complication of diseases, was a prisoner in his rooms for many years. Six months ago, as he was about to enter Richmond Hospital, he heard of Mr. Hill's mediumship, sent for him, and received his first treatment. Mr. Hill attended him for nine Sunday afternoons, saved him from the hospital, and so renewed his health and strength that he is now able to work in his garden, and even to roll gravel paths. In a letter recording his recovery, Mr.

Heydon says, "I have been receiving treatment from Mr. Hill, under the spirit control of Dr. Simons, for ten weeks, and there is a marked improvement in my condition, at first a very difficult one. Mr. Hill has proved himself genuine and efficacious in my case as in many others which have been brought to my notice."



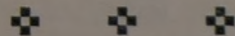
PRE-CHRISTIAN SPIRITUALISM.

MR. W. BRITTON HARVEY, Editor of *The Harbinger of Light*, Melbourne, reminds us that there was a very intelligent Spiritualism even before the time of Christ, by quoting the following well-known passage from one of Cicero's immortal essays. Cicero, one of the greatest of Roman orators, was born in 106 B.C. and died in 43 B.C. He wrote, referring to the death of his dear friend Cato:—

"O glorious day! when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits; and not with those only whom I just now mentioned, but with my dear Cato, that best of sons and most valuable of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope he would have performed the same last office to mine. His soul, however, did not desert me, but still looked back on me in its flight to those happy mansions, to which he was assured I should one day follow him . . . If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained: it was because I supported myself with the consoling reflection that we could not be long separated."

Mr. Harvey continues his promulgation of Spiritualistic truth at the Antipodes with all the freshness of a young convert, and he comments on this 2,000-year old testimony thus:—

"There is no such thing as death in any real sense. It is only a name we give to a certain process of Nature. It is, in reality, a birth—spiritual birth—just putting off the outer body and manifesting in its ethereal counterpart in a corresponding environment. The real man survives in his entirety, carrying forward memory and affection and all the varied characteristics that distinguished him in the flesh. Even in his outward appearance he remains unchanged—except for the better. Hence we shall recognise our loved ones, as of yore, and when our time comes for promotion we shall find them waiting for us to give us a cheery greeting. In the meantime, we can hear from them if we provide the conditions by which communication is made possible, and there are many to-day who can exclaim with Cicero, 'His soul did not desert me,' because they have enjoyed the blessed experience of bridging the gulf and exchanging salutations."



DEAD MAN HELPS TO FIND HIS BODY.

HAROLD S. TUTTLE, clergyman and professor of education at the University of Oregon, relates this story he heard from his parents of a dead man who "returned" to give directions for finding his body.

Professor Tuttle's account was corroborated by his mother, a sister, and by a cousin of the man to whom the vision appeared.

John Weston was a farmer, living in Illinois in 1877. He disappeared during a furious blizzard, and it was assumed that he had been frozen to death. Months later, in the spring, a brother-in-law, Wesley Casper, was working around his barn when he saw Weston approaching him with a smile.

"Why, Weston, I thought you were frozen to death," exclaimed Casper.

"I am; and you will find my body a mile and a half north-east of Hersey," Weston replied, and then vanished.

Search parties had already been through the countryside, but Casper quickly organised another. In a gully a mile and a half north-east of Hersey the frozen body of Weston was found.

The story was published in western newspapers at the time, and it was added that Weston's death had been announced to Mrs. Weston during the height of the storm by spectral knocks and a spirit voice at the door.—*Progressive Thinker*.

J. L.

An English Reading of the Prime Minister's Horoscope.

By FREDERICK FLOOD.

I HAVE presumed that the hour (11.23 p.m., October 13, 1866) given by *L'Astrosophie* is correct. Working from various tables in Alan Leo's "Casting the Horoscope," I find slight differences in the house cusps and planetary degrees from those given by *L'Astrosophie*, and a serious difference in the moon's position which this journal gives as Sagittarius 6.23 instead of Sagittarius 18.13! This error makes the moon's aspect semi-square to the sun (unfavourable) whereas it is really a close sextile (favourable).

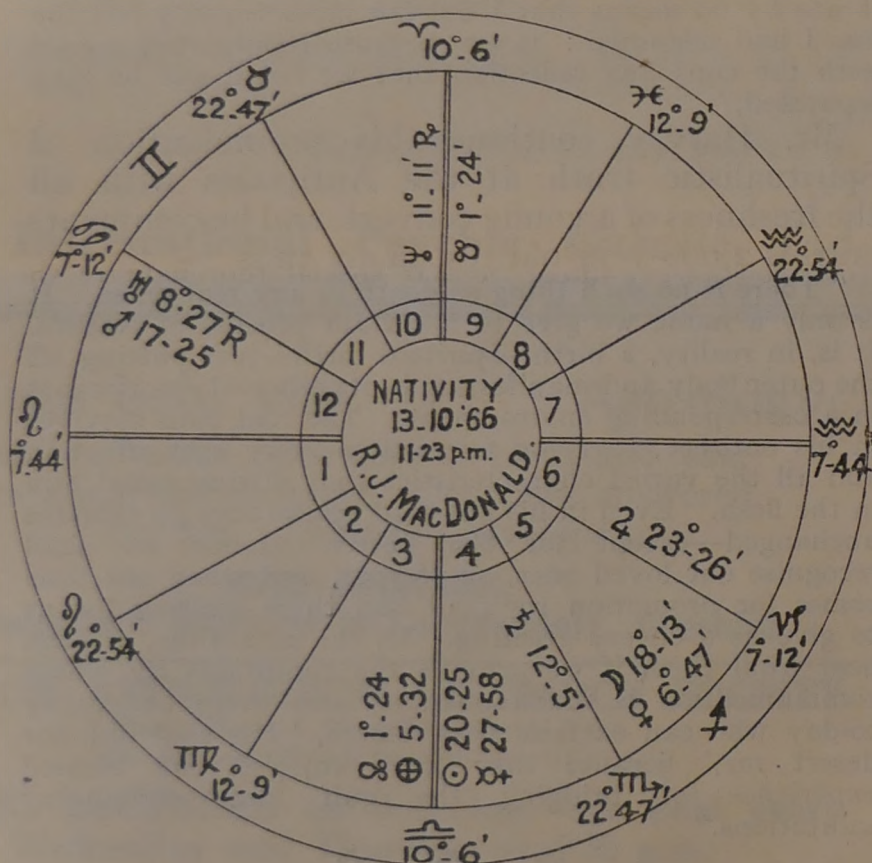
THE NATAL MAP ANALYSED.

I find also that through this error the moon has no aspect to Venus (about 12 degrees apart) whereas your contemporary puts them in conjunction (about 1 degree apart) which makes a lot of difference in attempting a correct interpretation!

The sun, too, he places in opposition to Neptune in the midheaven, though I would be inclined to consider the Sun out of orb—there being 9.14 degrees of difference.

It is true that the Sun, Mars, and Jupiter are in their fall, therefore weak, but the sun is Mr. MacDonald's ruling lord, well-aspected to the Moon and ascendant, and that must be kept in mind.

The ascendant (Leo 7.44) is splendidly aspected by trines to Venus, Neptune, and dragon's tail; sextiles to part of fortune and dragon's head; semi-sextile to Uranus and quintile Sun. The only unfortunate aspect to the ascendant is a not very close square of Saturn.



The midheaven (Aries 10.6) has a trine to Venus (Sagittarius 6.47) and the ascendant, and the conjunction of Neptune with the midheaven, although retrograding, possibly accounts not only for his intuitive psychic outlook on life but also for the great honour and admiration of his personality given him by the people. In this connection, we must not omit to observe that his Venus is trine Neptune, dragon's tail, midheaven, and ascendant, and sextile to the part of fortune and dragon's head.

The cardinal signs hold 9 symbols, indicating continual forward progress. The air signs hold 5 symbols, indicating the Premier's broad principles on an elevated plane. The angles hold 4 symbols. Under such conditions the "native" would be almost sure to attain renown, good or bad, with accompanying laudation on the one hand, and envy, hatred, and malice on the other.

Saturn, the thinker, is the only planet in a fixed sign (here Scorpio, indicating scientific abilities and deep reasoning), and it is true to Mars and Uranus giving energy and forcefulness. The square of Saturn to the ascendant indicates that the native would not remain politically in the fourth house, representing government opposition, but Neptune in the 10th shows adversity with governmental and ruling powers, including those of his own party, when in power.

The Sun in Libra is naturally weak, but it is strengthened by a sextile of the Moon, giving poise and success, and being ruler of the ascendant, which is trine to the midheaven, this weakness becomes strength in that it attracts honour, esteem and friendship.

SYMBOLICAL TESTIMONIES.

Sometimes one gets a striking light on a horoscope by looking into the authorities who have written the symbology of every degree in all the twelve signs in the zodiac.

Taking first Mr. MacDonald's midheaven (Aries 10.6) "Charubel" says of this degree:—

"A person here denoted will possess a mind open to receive truth, and will reflect the truth in his or her daily life. Such will be scrupulously just and honourable. He, or she, may prove to be a great seer, or a naturalist. Should this person be of humble origin, he will rise far above his birth."

"La Volasfera" thus symbolises the same degree:—

"It denotes a person who will occupy some singular position in life; one whose career will be remarkable, if not unique, and noted for its daring and hazardous exploits. It gives success in undertakings and much prestige. It is a degree of Victory."

Now let us see what the same authorities say about the degree held by Neptune (Aries 11.11). "Charubel" says:—

"This denotes an egotist, a boaster, a traducer and slanderer. He will never utter a good word for anyone, and will never acknowledge merit. There is no one so great as himself. Of course a liberal education may tend to tone down much of these extravagancies, yet it can never obliterate the whole."

Now this is obviously *not* Mr. MacDonald, and "La Volasfera" thus justly contradicts it, for it is permitted to even the highest authorities to differ:—

"It indicates a soft, gentle, and amiable disposition; addicted to acts of kindness and charity; but of weak will, such as to be led astray through a desire to please others; forgetful of self and liable to acts of indiscretion. This is a degree of Beauty and Gentleness."

There is a difference of opinion among astrologers as to where the maximum intensity of a degree is, and if Aries 11° 11' should be accepted as the 12th degree, then, according to "La Volasfera," a social and bountiful nature is denoted, with strong instincts of a domestic kind. One who delights in his family relations and feels pride in his quality of husband and the head of his home.

"The degree confers much dignity and honour upon the native in his social and civil life, but elsewhere he does not meet with much success. It is a degree of Conservatism."

"Charubel's" interpretation of this degree, Aries 12, is:—

"This denotes one who will prove very eccentric in his or her conduct through life. Will have a way and will of his own; and will find his way, if permitted to do so; but as the world is now governed, this person is likely to come into collision with the ruling powers, and thus be in danger. Be this as it may, he will not prosper in the world by following his own way."

Now is not this Mr. Ramsay MacDonald? Has he not a will and way of his own? Is he not considered eccentric by many? Has he not come into almost fatal collision with the ruling powers? But has he not attained balance and poise (Sun, Mercury, dragon's head, and part of fortune in Libra) and shared in the wisdom of the most eminent men and women of to-day?

On referring to Mr. MacDonald's figures for his birthday and name I find according to the science of numerology that they indicate a man who attains to material wealth which has to be worked hard for; a man energetic and ambitious, a traveller and an intellectual fighter; a thinker who will give ear to the advice or requests of others, and if these seem good to him will give them effect. He is largely dominated in his acts and reasonings by a sound commonsense.

On the whole I consider *L'Astrosophie's* interpretation of our Prime Minister's horoscope as perhaps unintentionally unkind, but what could one expect when the astrologer made a mistake of a whole day in the moon's position! With this error in his mathematics how could he possibly reach correct conclusions?

Minnie Meserve Soule: A Marvellous American Psychic.

How Henry James, The Novelist, Explained Away a Test from His Own Mother!

By LILIAN WHITING, Author of "The World Beautiful," etc.

THE especial gift that determines mediumship differentiates itself in various personalities, so that it becomes almost impossible to arbitrarily assert that any one of the more highly developed psychics has greater power than another, but merely another order or degree of power.

If Mrs. Soule may be said to have one feeling in peculiar intensity it is her fine appreciation and recognition of mediumship differing from her own, and any reference to her must start from this sympathetic recognition as a keynote to her character.

No one has been more keenly and justly appreciative of the special endowment of Mrs. Piper than Minnie Soule, whose own gift in the interpretation of friends in the unseen are so peculiarly her own. As a most delicate and subtle diviner of the mental state of a sitter, I think Mrs. Soule is quite unrivalled. The sitter—even if he did not seek any communication with those in the ethereal realm—is revealed, translated, so to speak, to himself, in a manner that is of inestimable benefit. No X-ray, no cosmic ray, was ever more revealing than is her peculiar and all but incredible spiritual insight.

Some Personal Characteristics

Mrs. Minnie Soule, born and bred in Boston, was the daughter of a prominent Baptist, a dealer in real estate and a citizen who contributed notable aid to the latter-day development of his city. He united a very devout and sincere ideal of the Christian life with a keen business executive force—things that are in no sense incompatible. "The Christian life"; Phillips Brooks used to say; "there is no other existence that can be called life."

Mrs. Soule was dowered with the poet's gift; her verse has its claim to be truly poetic in both vision and expression; she is artistic by birthright in various ways; and her girlhood was that of the privileged Boston youths in education, and in the culture of literature, art, and social graces.

In her early youth she became the wife of Charles Soule, a young man who shared her aspirations and enthusiasms, and for many years past they have established a charming home in a Boston suburb, on a hillside that affords their piazza a view of alluring beauty. This home both Charles and Minnie Soule consecrate to the ministry of Spiritualism.

Each week a Psychic Club, of which Mrs. Soule is the president, meets in their home. Once a month they give an "evening" when the rooms are crowded with people assembled to discuss the great problems of life. Among their guests are eminent clergymen of various denominations, lawyers, educators, writers. So much one must say of Mrs. Soule's outer life and environment in order to render more clear her special individual form of mediumship. She is a leading member of the Boston "Ruskin Club"; she is in and of the social life of the day of the more select order; and she lives the simple normal life of a woman who is friend, neighbour, and a more or less active factor in the general life. She is a frequent poet of the occasion, at some gathering, and is a favourite speaker.

Her Controls and Mediumship.

Now as to her seances. Mrs. Soule's "controls" form a singularly diversified and interesting group. There is "Madame," whose identity when on earth is surmised by many students of psychic phenomena to have been that of a woman historically well known, whose wise and comprehensive counsel is something to study. There is "White Cloud," purporting to be an Indian maiden specialising in medicinal aid. There is another who is a very interesting and curious trance speaker. And there is "Sunbeam," believed to have been a Mexican girl, the most bewitching and penetrating little personality imaginable. I could almost say no sitter could conceal from "Sunbeam" his inmost thought, creditable or discreditable, if once she penetrates into his consciousness. It is the most sensitively delicate, the most sympathetically comprehensive, order of penetration imaginable.

The keynote of Mrs. Soule's mediumship—for which "ministry" would be a truer word—is its perfect, almost startling naturalness. Nor is my term "startling" very happily chosen, for it is the reverse of that. It is only startling as one recalls it afterward. For the time

being one is so easily, so joyously, so serenely in actual and natural contact and conversation with the friend in the Unseen that he is oblivious to its being in the least a phenomenal experience. It is all compact of the continuity of life itself—of friendships, loves, of all that persists. There is an overpowering sense of reality. The sitter (at least I may speak for my self) forgets for the time being that this conversation is being carried on with someone who is not seen, nor touched—so overwhelming and all-enveloping is the simple, natural reality of the moment.

The Question of Tests.

Now as for "tests"! Endless literature has been and continues to be devoted to "proofs," to argumentative scrutiny as to the genuineness or the fraudulent character of communications and phenomena. Between the conversational communications and the physical phenomena in any manifestations there is a wide gulf. If a table rises to the ceiling before one's eyes, without visible or any comprehensible means, it is a legitimate matter for investigation and proof, or dis-proof. But when the seance is on the mental plane—of conversational intelligence—then if the sitter does not know at once, whether it is his friend in the Unseen speaking or a "made-up" communication, then he must be far more of an imbecile than most of us are! If the alleged communicator solemnly announces, "I am your great-grandmother and I bring you a wreath of roses; I always watch over you," and a general lingo of nonsense, does it require any elaborate series of "tests" to quite "place" this sort of stuff?

But if the spirit friend says, for instance, "Yesterday, when you were walking down Piccadilly, or Fifth Avenue, or Beacon Street (London, New York, Boston) and were thinking about how you should arrange the matter with (so-and-so) I was with you and I suggested that instead of writing you should go and talk it over with her; I am so glad you did, and now it is all right." Now supposing that you were walking in that special thoroughfare the day before, and the perplexity alluded to did haunt your mind at the time, and a mental suggestion did induce you to go and have the personal talk, and the result was what the unseen speaker says—is not this its own evidence?

Most of us who have had seances with the psychic mediums, have been told of events in our actions and thoughts, of places in which we were at the time, of a thousand things too familiar to us all to require reiteration, and if these are not their own evidence, what are they?

Henry James Denies His Mother

With all my heart I believe in intelligent discrimination; but I have also a degree of faith in commonsense. One far-fetched illustration of doubt—very typical—occurs to me. It is this: Mrs. William James (the wife of the eminent psychologist) went to Mrs. Piper for a seance.

The mother of her husband, and of Henry James, the novelist, his brother, came; or someone came who so announced herself as their mother. This elder Mrs. James had passed away some twenty-five years before. She wished to send a message to her son, Henry, then living in England. She reminded him of something which he, himself, said was known only to his mother and himself when he was a boy. This being communicated to Henry James by his sister-in-law met from him this explanation. He ruled out the possibility that it really was his mother! Having thus so intelligently (?) cleared the decks (as no communication with those we call dead was possible!) he proceeded with the true Henry James ingenious intricacy, to explain how this happened. He had not, himself, he said, thought of the matter referred to for long years, but, of course, it was there buried in his mind all the time, and Mrs. Piper, by some marvellous necromancy, extracted it and utilised her uncanny powers to palm it off on poor credulous Mrs. William James as a genuine communication from her husband's mother!

Now we have no end of this sort of rubbish. I cite this particular instance as the actors in it are all well known to the public. While critical discrimination is a part of intelligence, and is always the servant of truth, yet far-fetched vagaries of this sort do not come within the category of legitimate discriminations.

A friend comes into my room; we have a conversation; after my friend goes I meditate on the fact that hallucinations sometimes occur; and finally, in my super-wisdom, I conclude that my friend did not come in at all! Could anything be more stupid?

The Sense of Reality.

The indescribable sense of reality—of a closer, far more intimate contact with my friend in the unseen than could ever be in meetings here—this marvellous sense of actual reality that is experienced in a seance with Mrs. Soule, is something no words can convey; it is only known by the experience.

It seems possible to me that, even aside from Minnie Soule's most delicate intense and unparalleled gift, the conditions she creates are a factor in this direct communication. In their home Charles and Minnie Soule set apart an upper room for communication. It is never entered for any other purpose. It is consecrated to spirit communion. The window looks to the west, commanding a beautiful view. Within is the little cottage piano of Mrs. Soule's girlhood; on the walls are pictures—some from the Renaissance art of Italy, examples from Fra Angelico and other great artists of the time; photographs of Phillips Brooks, Edward Everett Hale, and other great spiritual leaders—and a round table, divan and chairs complete the furniture. But it is no figment of imagination to say that this room has an atmosphere of consecration peculiarly adapted to real spirituality of life. It is a fitting atmosphere of serene harmony, into which the visitant from the ethereal realms may so easily come.

My Compact with An Old Bellringer.

By TOM CHARMAN.

SOME few years ago an old bellringer named Henry Burstow, belonging to the town of Horsham, came into prominence in the public press as a man of remarkable memory. He could sing any one of 400 songs at a moment's notice. He had acquired these gradually during his life as a bellringer and shoemaker.

One strange thing about him was, that although sixty years a bellringer, he told me he had only entered a church once to listen to a sermon! He said humorously that was quite enough for him. I was much struck by this, and questioned him as to whether he believed in a future state. He smiled at such an idea, and told me not to be led away by any such nonsense. He said our wonderful brains were but a little water, and would soon dissolve into Mother Earth. "And a good job too," he added; "I am ready for such a rest, for I'm tired of it all."

The notion at once occurred to me that it would be interesting to make a compact with such an out-and-out Materialist, so I quietly suggested to him there might be a possibility of his being wrong.

At this he waxed very warm. "I would plank a million pounds down on this table here," said he, "by the side of your million, if I had it at this very moment, that there is no such future state as you suggest." "Never mind," said I, "about the bet, but listen to this: supposing you die before me, will you promise, if you find yourself not so dead as you expect to be, that you will pay me a visit?" After indulging in much ironical laughter, he said, "Yes, I will, if I can," adding in a solemn and well-assured voice, "but don't expect me."

I told him I should, and added that as I had known him to be a man of his word, I knew he would if possible keep his promise. I think I saw him three times after this compact, and each time I did not fail to remind him of his promise.

Not long after this I was again on a visit to Horsham, when I was asked by a friend of Henry Burstow to come to his funeral. This was my first intimation of his death, and I readily complied, we two being the only friends walking behind the relatives' carriages.

Afterwards the incident gradually dropped out of my thoughts. Two years had elapsed and I was sitting with my sister and a friend at tea in a New Forest village one summer afternoon. The friend was a normal clairvoyant. We were discussing every sort of mundane subject, but suddenly my friend said that a spirit-friend had just entered the room, saying, "Well, here I am!" He added, as I could not see him, "You don't seem very pleased to see me?" My friend said to me, "You must know him; for he is now going through this action," and she began to imitate a man pulling a bell-rope.

I had begun to guess who it might be immediately she spoke, but as she knew nothing of our compact I refrained from making any comment, intending that he should give definite evidence of his personality before I recognised him. The bell-pulling went on for some minutes. The clairvoyant, not knowing what it meant, asked if I could understand it.

A seance with Mrs. Soule opens with a reading, an interpretation of the inner life of the sitter, in a manner that reveals him to himself in an impressive way. He confronts his spiritual self—with its innate nobleness, aspirations, intentions, successes, and also its failures or lapses, its divine possibilities, and vital encouragements to persist in all that is greatest and of good report. It is a study in human values, a most revealing scrutiny of one's own capabilities, and it is spiritually invigorating. One is conscious of great encouragement, whatever his faults or failures may have been, of renewed energies to press on. It is a great moral renovation. After this personal aid, come the conversations with one, or many in the unseen. The control "Sunbeam" uses Mrs. Soule's voice, and sometimes her hand in writing.

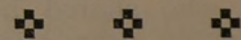
I am not unmindful of our many fine and worthy mediums, and no one can be so richly appreciative of her fellow workers as Mrs. Soule herself, but I, in common with many others, find in the mediumship of Minnie Soule a peculiar delicacy of insight, a power of transmitting individuality that never elsewhere in my experience has been paralleled.

"Poetry," said Elizabeth Barrett Browning, "has been to me as serious a thing as life itself," and Mrs. Soule's gift of mediumship has been to her the same serious thing, to which she has given her consecrated devotion.

Then she said, "Stop a moment, he is about to tell me something more. Ah, he says, since coming here, he has been taken to see a very big bell in Flanders." "That's good enough," I said; "I know who it is." "Now," she said, "he is going." "Stop one minute," I said; "Is he still here?" "Yes." "Ask him what about the million pounds?" "He is waving his hands at that with great energy," she said, and she added, "He does not want to hear anything more about that!"

My friend then asked me what it all meant, whereupon I related the whole incident. I showed her a book of his reminiscences containing his photograph, whereupon she remarked, "I see it's the same face, but he appeared to me as a much older man." As a matter of fact the photograph had been taken many years before his death.

Thus was fulfilled the strange compact I made with one who thought that death ended all.



THE TORTURE OF WITCHES.

A WRITER in the *Scottish Review*, in October, 1891, calculated that the number of women burned for witchcraft in North Britain between 1590 and 1680 was 3,400. Some were strangled before being burned but most of them were burned alive. He says:—

"When Cromwell made his attempt to unite England and Scotland under one system of law his 'Commissioners for the Administration of Justice' found in their first circuit upwards of sixty prisoners awaiting trial for witchcraft. Most of these poor creatures had confessed, but on hearing how their confessions had been obtained, the Commissioners directed they should all be released. This proved to be the beginning of a more enlightened policy towards those accused of the crime, and during the continuance of Cromwell's supremacy but very few were burnt."

In 1654 the Commissioners found at Leith two women who had been "brought before the Kirk, and having confessed were turned over to the civil authority." The Court demanding how they came to be proved witches they declared that they were forced to it by the exceeding torture they were put to, which was by tying their thumbs behind them, and, after hanging them up by them, two Highlanders whipped them, after which they set lighted candles to the soles of their feet and between their toes, then burnt them by putting lighted candles in their mouths, and then burning them in the head. There were six of them accused in all, and four died of the torture.

As in the present-day persecution of "fortune-tellers" and Spiritualistic mediums, the victims of these atrocities were mostly poor and defenceless women, because as two famous legal authorities averred "witchcraft is more natural to women than to men, on account of the inherent wickedness of their hearts!" At the time these women were being burned alive "it was perfectly well known that witchcraft was practised by persons of quality, but there was a kind of tacit contract between the nobles and the clergy that the charge should never be brought against a person of position."

Stainton Moses' Scripts on the Harmony of Religions.

MAHOMET AS A TRANCE MEDIUM WHO FELL FROM GRACE.

The following Spirit Teachings on The Harmony of Religions were given to the Rev. Stainton Moses (M.A., Oxon) by his controls about 1877 and were sent by him to LIGHT, of which journal he later became Editor. We are indebted to Miss Cordelia Grylls, who has kindly drawn these extracts of almost forgotten writings from the archives of the British Museum.

WE have told you before how the religions of the world find their sum and crown in this divine revelation of which we are the messengers.

Each nation in times past has had so much of Truth revealed as it was able to bear.

We desire to show you the germ of truth in each of the great religions of the world.

In short, we tell you that the Supreme has one grand plan of education which He has developed up to its final crown of which you are now the recipients.

If we have dealt with the errors that have crept into the religions of the world it is from the necessity of pointing out the fallacy of the doctrine of plenary inspiration. The books which make up your Bible show a progressive revelation of the Supreme from days of extreme ignorance up to the coming of Jesus, from the family god up to the Great Father revealed by the Son of Man.

THE WORLD'S RELIGIONS SUMMARISED.

We told you how the religion of China, as taught by Confucius, embodied the family idea. Brahminism we showed you as the religion of Pantheism. Buddhism, on the contrary, as the reaction from Brahminism, was the recognition of Nature as the domain of law. Zoroaster, again, taught truth as to the eternal conflict between good and evil, the everlasting antagonism between Ormuzd and Ahriman. Greece we held up before you as the worshippers of Humanity. Rome, as the stern religion of fate and unchanging law. Egypt embodied the religion of the body, the worship of daily life. The Teutonic and Scandinavian religions shared with Zoroaster the idea of endless conflict between the spirit and the temptations to which it was subjected, and made man's chief virtue to be courage. Mahomet taught pure Monotheism in an age when Polytheism was dominant, and embodied much that was true in respect of spirit influence.

THE RELIGION OF CHINA.

Confucius, the sacred master, Kung, contemporary of the great philosopher Pythagoras, lived about 550 years B.C. Like the Christ, he was a social reformer. It was not till near fifty that he became a Teacher. He revised and reproduced the sacred books, originally written near 3,500 B.C. Laotze was some years contemporary with Kung, and was subservient to him as a teacher.

The sacred books of China teach there is a Supreme Being, to be worshipped by His creatures as Father to His children, who is the eternal model on which the human father is to frame his conduct. Men are to live on the patriarchal model in peace and brotherhood with all. This grand central idea of the Fatherhood of God and the brotherhood of man find a prominent place in our teaching. God is indeed your Father, and you are all brethren, His children. His ear is ever open to your cry. His care is unwearied over even the lowest of your race. That purity is man's highest duty to himself has ever been prominent in our teachings. The first indication of that Fatherhood of God and brotherhood of man which you learnt from us is found in the oldest existent religion. (S. M. asks if there is not any worship or prayer in their scheme of religious teaching.) "Oh yes, the votaries pray. They worship too, but it is the ancestors whom they approach. The family idea prevails."

THE POLYTHEISM OF THE BUDDHISTS.

The pure Brahmin believed that nothing existed but Spirit, and that all creation and created things were illusion. They worshipped the phenomenal manifestation of Brahm under the form of idols. Hence their polytheism. Brahmins were priests. Buddhism was a reaction from the tyrannical priestcraft of Brahminism. Buddhism exalts the intellect. The Buddha was a preacher. The central truth he taught was that in knowledge alone rested the foundation of happiness.

The doctrine of Brahminism was absorption into a God who was everywhere and everything.

The doctrine of the Buddha was the development of man till he became as God, knowing good and evil. It did not reach far enough to recognise the Supreme in His works. The two great points typical of Buddhism, Nirvana and Karma, enshrine a truth. The doctrine of Karma is that divine unalterable law we have told you of, that acts have consequences far beyond earth. Nirvana, though but faintly shadowed, is that we have revealed to you as the spheres of contemplation into which the purified soul at last penetrates, and grows liker and liker to God.

We are able to reveal a nobler truth than the Buddha knew. Whilst he left the individual soul struggling upwards into the void feeling blindly after God, we are able to reveal to you a system of communication by which He is brought into relation with man. The angels of God, descending from heaven to earth, supply that chain of communication which the Buddhist vainly sought. We are able to supplement speculation by knowledge, to show you a system of reward and punishment, of law and development, of self-denial and charity, of human freedom and rational religion, purified, developed, expanded and explained by actual knowledge. The truth that Buddha revealed is enshrined in our revelations also. We cannot destroy Truth, only error can die.

THE RELIGION OF MAHOMET.

Mahomet was one of the most distinguished prophets that God has permitted to enlighten the world, and an example to all chosen messengers of the danger of tampering with the divine message. His early years were spent in retirement. For forty years he lived a simple life, retiring ever and anon to a cave for seclusion and prayer and preparation for his mission. During these seasons of retirement he received the series of revelations embodied in the Koran.

He gradually developed great power as a trance medium, and for more than twenty years was the recipient of divine revelation. At first his mediumship was attended by violent convulsions which shook his frame, and agitated him. Gradually physical mediumship gave way to clairaudience, under which conditions he received his highest revelations. His plan was to retire to the cave, accompanied by an amanuensis who took down the visions and prophetic utterances as they fell from the lips of the entranced seer. His great success was due to his obedience to the commands of his spirit guides who were commissioned then, as we are now, to declare to the world such truth about the Supreme as it was fitted to receive.

The controlling spirit of his band who operated most on him was a spirit who had not been incarnated on your earth, who revealed himself by the name of Gabriel, the chief of the ministering angels. With him worked a band of spirits who dated their inspiration from Enoch, even as the Christian chain culminates in Melchisedek. From Enoch the chain ran through Abraham's wife, Keturah, and Ishmael.

THE FALL OF MAHOMET.

The baleful influence of Ishmael finally dragged Mahomet down. So long as he remained in seclusion, drinking in the words of wisdom, it was well. But the time came when the restless spirit of Ishmael gained power over him, and drove him out into the world. Under guidance of those who for good or ill controlled his destiny, and especially under the impulses of Ishmael, Mahomet went forth to spread among men the knowledge of which he had been the chosen recipient. From his arrival at Medina he deteriorated rapidly. The prophet gave way to the politician with all his wiles and tricks, to the warrior with his savage cruelty, and to the sensualist with all his evil and debasing association. In all this the spirit of Ishmael was dominant.

The sensuous seed of Abraham, operating through Ishmael, appeared again in the sensuality which defamed the last years of Mahomet's life. Mahomet, the holy, the pure, the sublime, became Mahomet the brutal sensualist. From that time he was forsaken. The spirits sent from God departed from him. They could have no commerce with the savage sensualist, the brutal warrior. They left him to the dominion of the tempter, to the power of Ishmael. We mourn, as we sketch for your warning, one of the greatest falls that cast sorrow on an angel mind. Success ruined him, as it has many another.

The adversaries succeeded in introducing into the Koran a mass of untruth, from which it is very hard to separate

(Continued at foot of next page.)

"Twenty Years After" : Things Worth Recalling.

From the "International Psychic Gazette" for August, 1913.

MRS. ANNIE BRIGHT.

MRS. ANNIE BRIGHT, the Editor of the *Harbinger of Light*, whose name has become so familiar to our readers through her startling automatic scripts on the Life Beyond, coming professedly from Mr. W. T. Stead, "passed quietly and calmly to the realms of light and love" on June 21 at her residence in Melbourne. She had a severe attack of influenza and only a week's illness. She was regarded as unquestionably the ablest exponent of Spiritualism in the Southern lands, and her memory will be treasured for her valiant efforts to raise that cause to the highest plane.

JOAN OF ARC AND J. J. VANGO.

Mr. J. J. Vango mentions as one of his earliest experiences that when sitting alone Joan of Arc materialised before him clad in steel armour and holding a drawn sword and shield. She counselled him to gird on his armour and fight for the truth, and that he has been doing effectively ever since, giving comfort beyond expression to sorrowing and bereaved relatives, guidance to people in distress, and proof of the reality of spirit-return to thousands of investigators.

It will be recalled that Sir Arthur Conan Doyle in a Note in his Translation of M. Leon Denis' "Mystery of Joan of Arc" remarked that "It is an interesting claim which M. Denis makes when he asserts that Joan of Arc is one of the leaders on the Other Side in bringing fresh religious truth to mankind. It has received some corroboration among our own mediums. The appearance of a maid in shining armour has again and again been reported by our clairvoyants.—Ed., I.P.G."

PSYCHIC INFLUENCE OF PEARLS.

Dr. J. C. Round in a lecture at the International Psychic Club referred to the relationship between psychic occurrences and precious stones. Buddha "in one of his previous incarnations" was said to have sacrificed a pearl to save his wife. There might, he thought, be some relation between the lustre of the pearl and the psychic state. The pearl is given significance in several religions and he thought its influence highly worthy of investigation.

Occasional Jottings by X.

PSYCHIC INFECTION.

AN advanced spirit guide recently explained that our bodily illnesses were not always the result of wrong living. He said that sometimes they could be traced to the efforts made by ourselves, when freed from the physical body during sleep, to help advanced spirits Over There to rescue earthbound spirits and free them from the unhappy desires keeping them chained to the astral plane.

This process sometimes resulted in our absorbing "poison" into our etheric bodies, which had to be worked out through the physical vehicle, often in the form of inflammatory affections. He said this was a noble work of self-sacrifice, which qualified us for a higher degree of life and work when we too passed to the Other Side.

In every case our spirits volunteer to do this work; there is no coercion; and our physical sufferings therefrom meet with a corresponding reward even on the mundane plane, but more especially in the Hereafter.

THE DIRECT VOICE.

The Direct Voice, where the spirits speak from space without using the larynx of a medium, merely absorbing his power, is one of the most convincing methods of communication between the two worlds. It has the further advantage of dispensing entirely with the medium's mental mechanism, and in consequence spirits are able to speak in their own way and freely demonstrate their own personality.

Most direct voice seances are held in the dark because the slightest chink of light, whether daylight or artificial, has a breaking-up effect on the power, and often renders the spirit voices very weak, if not completely inaudible. In some cases experiments with a small red light, and even semi-daylight, have proved successful, but the voices have usually been faint. Only in total darkness are rich and full voices usually heard.

But a spirit guide has just informed me that we shall soon be inspired from the Other Side to experiment for direct voice in a white light, which will be the equivalent of daylight, coming from a special kind of flood-lamp suspended above the sitters and the medium, showing everything clearly. This system, I was told, would be extended to large public buildings where hundreds of people would hear direct spirit voices clearly, and where microphones and amplifiers would also be used. The audience would be bathed in a kind of artificial daylight; and, in order to provide sufficient power for some of the spirits to speak at length, several mediums would sit on a rostrum together, in full view of the audience, in trance or not, as the case might be.

THE PATH TO HAPPINESS.

Place the mind in tune with your circumstances.
Don't grieve over what is or what should have been.
Adapt yourself to conditions, and get out of them the very sweetest and the very best for humanity at large.
Give liberally of kindness. Everything in this world appeals to it.
Let your sympathy go out to everyone.
Exterminate whatever selfishness is within yourself.
Live to help your fellow beings.
Give of your best and it will return to you manifold.
—William Cummings.

OUR DREAMS.

As we evolve in the right direction our dreams advance in spirituality and increase in force and adaptiveness to the personal self. The higher the sphere reached by the ego the deeper the sleep. In the symbolic dream you often find another person performing an act which fills you with surprise, but when you wake up you understand the actor is yourself. Gradually the intuitional consciousness will convey the meaning. As often as not it refers to some hindering defect in the character, which must be transmuted into the opposite good by the right direction of the will.—Miss F. M. M. Russell.

THE HEAVENLY CITY.

O City Beautiful! No sin nor sorrow here,
Nor want nor woe, as in the world below.
Peace now, not war and strife; hope, not despair and fear;
For spirits are with love and joy aglow.

In heaven, by mutual service, each for all combine;
Mammon no place hath here; God rules alone;
His influence inspires the soul to love divine
And links man's life still closer to his own.

Wynford Brierley.

He told me that several master minds were working on this idea for all they were worth and meanwhile we should exercise patience; many revolutionary changes in method were near at hand and Spiritualism was making rapid strides forward in spite of the utterances of cynics.

A NEW PHASE OF MATERIALISATION.

We have always understood that ectoplasm is the main agent by which spirits materialise themselves in order that they may let us see them and touch them.

Mr. Joseph de Wyckoff, the American psychical researcher who has successfully sponsored several physical mediums, is bringing a Syrian materialisation medium named Frank Decker to England for a series of experiments under rigid test conditions. Decker, we are told, has been a great success in America.

De Wyckoff says that Decker's spirit guides have dispensed with ectoplasm in favour of what is called Censigol gas, which is said to be stored in the medium's body. It is said to have the advantage that spirits are able to materialise at a greater distance from the medium than has previously been possible.

If Censigol gas, unlike ectoplasm, need not be re-absorbed by the medium, as de Wyckoff claims, there should be less danger to life and limb from intentional or unintentional interference with the phenomena; which would be a great blessing!

HARMONY OF RELIGIONS—Concluded from p. 165.

the true and pure revelation of earlier days. The great central truth of Islam is Monotheism. It was a reaction from the polytheism which surrounded Mahomet. The early Teachers, Adam, Noah, Moses, and also Jesus, were recognised in the pure revelation of Mahomet as prophets of God. When he taught that God was One he did well; when he taught that He was a mere despot, cruel, inflexible, pitiless, he borrowed somewhat of his own character with which to habilitate his God. He never recognised the true brotherhood of humanity which we proclaim to you. Else would he not have insisted on the duty of enforcing belief by the sword, nor have sanctioned the hideous barbarities of slaughter which disgrace his name. This belongs to the Ishmaelite influence, as does the idea of Omnipotence, divorced from love, which he calls God. The true faith as to angels and spirit guidance belongs to the early period. We mourn over his direful fall. To you and all who are chosen for God's work, he stands forth a bitter evidence of pollution by yielding to bodily lusts, of measureless fall from a pinnacle of glory to a profound abyss of woe.

Spirit Teachings for the Present Times.—XII.

THE POWER OF PRAYER.

FLOOD the world with prayer! No matter whether it be in an old stereotyped form or even crudely expressed! For whenever a man sincerely desires to pray, alone or in company; whether on the bare hillsides, like the old Scottish Covenanters, or in a brilliant pageantry and ceremony, if there is the ardent leap within towards God, that will purify all the dark passion-laden atmosphere of the earth around him.

No matter how faultily may a man engage, if sincerely, in commingled or private prayer, at that moment he can neither envy, steal, defame, lust, nor dissimulate.

Flood the world with the idea of the upraising, purifying, clarifying effects of prayer!

You do not know who to pray to? Never mind, PRAY!

You do not know how to pray reverently enough? Never mind, PRAY!

You do not know, in the immensity of this world's complications, what to pray for? Never

mind; bow your soul and lift your head to the Light, and pray for naught but that.

Flood the world with the idea of the glorious efficacy of prayer! Thus shalt thou tune in with Omnipotence. Thus shalt thou make the bells of harmony, which the Great Architect designs for your weal and joy and wisdom, ring within the architectural domes of infinite and eternal Light.

You ring these bells by prayer. And not one ring is left unheard, or left unanswered.

But, until the heart warms in prayer, until the restlessness of the material senses are quiet, until there is perfect humility and reverence, no answers can be given you in spite of the glorious opulence.

Flood the world with prayer, and leave the issue!

THAT is what the children of the earth can do. And, the Sons of Light, mingling with the children of man, will come forth inspiring the shadowed hosts of time to pray without ceasing.

The Divine Immanence

MR. W. H. EVANS, the Co-Editor of *Beyond*, treats this transcendently important subject in a manner so simple and so refreshingly instructive that we have asked for and been granted his kind permission to reproduce the brief article here—

One of the great truths of religion is that of the immanence of God. "Closer is He than breathing, nearer than hands and feet." He is in fact, our very being. To become conscious of this supreme fact of our nature is to know God, and to know him is to have "life eternal."

This celestial quality of life can only be known to the soul; the mind may assent to it, but only the soul can feel it as a priceless possession. The God-possessed heart is a deeper and a finer thing than the God-intoxicated mind, though both may be experienced together. The sense of possession gives a consciousness of "wholeness," a divine health which throbs in every cell, and vibrates in every nerve of our being.

He that possesses God is also possessed by Him. It gives a consciousness of ownership of all things, because one recognises God in All. There can never be a sense of lack; even in the midst of dire poverty the soul will rejoice in riches of which the earth-mind is ignorant. Moreover, there is in this a quiet and ecstatic joy so deep that no ripple of laughter can convey it, or words express its power.

When the heart is open to the Divine Lover and he enters into communion with the soul, the whole world becomes transformed. What is it that shines in the commonplace, that sparkles in the eyes of others, which we did not see before? The glory of God is a revealing of His Presence in all ways of life. Even the noise and bustle of city life has an undercurrent of harmony, for is He not there too? And in the pain, sorrow, and suffering of man and beast, and of our tortured earth, there is in His Presence a compassion which completely understands, for He is there, too. . . . "Though I make my bed in hell Thou art there."

Considered thus, we see our environment is shot through with divine glories, hidden from the gaze of the vulgar, but open to the vision of the illumined.

In all religions one finds these truths expressed, and amongst their followers we find men and women who experience the same vision, though the expression of it may be as many as the ways of men.

The riches of the soul are so many that none might feel poor, though as far as possession of outward goods is concerned, he may be a pauper. Often have we conversed with poor and needy folk who in the richness of their spiritual life could declare they felt wealthy. They possessed a fullness of life which transcended their material poverty, and graced the way of hard and bitter struggle with spiritual values known to them, but often unseen by those who dwelt with them.

By and by, as the vision becomes more abundant, we shall discover how to transform our environment so that it reflects this inward sense of power and wealth.

No beauty of outward life will then be too great for us, no colour too radiant, for the inward majesty of our spirit will clothe all in appropriate form.

"Men like gods." Nay, more, men will be gods! with strength, beauty, grace of form, and clothed with humility. Conscious of the divine within they will express in deeds the graciousness of the heavenly kingdom, and earth will become a paradise in which man and God will walk lovingly together in glorious at-one-ment.

THE UNWISE "WHYS?"

By JOHN G. WOOD, DPL., S.N.U.

MORE frequently than is desirable the workers in the cause of Spiritualism are bombarded with such questions as—"Why don't I ever get a message from—so and so?" "Why is it that I never get any satisfactory answers to the questions I ask?" "Why is it that I have never had a description given me of Uncle William or Aunt Kate?"

But I ask—Why does it not occur to those people who ask such questions that:—

- (1)—They have much to learn;
- (2)—That they have no right whatever to demand personal attention regardless of the perhaps greater needs of others;
- (3)—That they have first something to do themselves if they would receive messages from the spirit world; they must approach it in the right spirit. Every individual in a meeting, circle, or seance has his own share of responsibility for its success.

A leading official of a certain Spiritualist church appeared greatly surprised some years ago when I did not discover that the article he handed to me for psychometry had been blessed by two Cardinals! He claimed that to be the case, but I would just as soon value the blessing of the honest labourer as of all the Cardinals in the Sacred College!

But not all questioning "Why's?" are stupid or unwise. Persons who seriously wish to know, who want aid, information, or advice, who really need help, quite readily see the point that appropriate messages and convincing descriptions of spirits given to other members of the audience are as much proof of life's continuity as if they had been received by themselves.

In contrast with the "two Cardinals" episode, I place for consideration a man who handed me a fragment of stone for psychometry. I mentioned several matters connected with it that he did not want to hear of. "Admittedly true," said he, "but that is about myself and I want something else." After a few minutes I said, "I see a number of monks wearing the monastic habit, with sandals on their feet, hands buried in the folds of their habits, going down stone steps to take part in some service." "Ah! that's better," he said, "that's what I wanted; I brought that bit of stone from the ruins of Glastonbury Abbey."

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Science, Religion, and Spiritualism.

SURELY the time has fully come when Science and Religion ought to be officially revised, in respect of some of its basic tenets and doctrines, in view of the Light of Spiritualism.

Science a generation ago was exceedingly dogmatic in asserting that there was no such thing as Spirit. Mind and so-called Spirit were, it said, merely manifestations of brain-functioning. The necessary corollary of that well-worn tenet was that when a man's brain ceased to think, and his physical senses ceased to correspond with their environment, all we knew of that man became finally dissolved into a few simple elementary chemical substances. Death ended all. Science knew only one world—the physical. It denied that there could be any other, or any reality beyond what could be ascertained by the five physical senses. No such thing as soul or spirit was discoverable by any process known to science. And therefore neither soul nor spirit existed. It declared this quite positively as scientific truth, and it became known to the world under the high-sounding title of Scientific Materialism.

All claims that the spirit of man could exist apart from a physical body, Science in its pride and confidence regarded as mere vestiges of primitive superstition—as “old wives’ fables.” Apparitions did not exist; they were only delusions of disordered imaginations—when they were not the tricks of Spring-heeled Jacks!

In this way Science became an aggressive and formidable enemy of Religion. It claimed that its materialistic hypothesis ruled the whole realm of intelligence. It covered all known facts. God and spirit were not known facts. If anyone supposed they were let him produce them and lay them upon the laboratory tables, where they might be examined. If no one could fulfil this demand, then let the world for ever hold its peace. Science pressed this view, and it had its day, for many and eminent were the men who held it.

As Materialism became widespread Religion decayed. Scepticism, Agnosticism, Positivism, Atheism, Infidelity, Rationalism, became the habit of the times. And Religion with its appeals to ancient Scriptures and traditional beliefs had no suitable weapon with which to repel their assaults. To say “I believe” in God and spirit was not to know them or to demonstrate them. “Of course you believe,” replied Science, “and you are quite sincere, but your belief is intangible; you cannot prove it; it is merely something you have inherited from your unscientific progenitors.” It was little use in such a conflict for Religionists to assert that the facts of Spirit could only be spiritually discerned. Science could not acknowledge either the facts or the discernment. Neither was it helpful to refer to such incidents recorded in Scripture as the prophet Samuel returning after his death to converse with Saul, or the *post mortem* appearances of Jesus to his disciples because Science claimed that Nature

acted invariably in a consistent and uniform manner, and if such things had really happened in the long distant past, how was it that they did not happen now?

And here Religion was touched upon the raw, because itself it claimed that these mysterious events belonged only to Biblical times and the age of miracles. It banned the very idea that any manifestations of spirit presences could possibly happen or be divinely sanctioned after the last chapter of *Revelations* was written. That book was closed; the Almighty had not one jot or tittle to add to it; His revelation was complete. Therefore if it were alleged that in these latter days strange and wonderful psychical phenomena had occurred, which suggested the possibility of a human personality persisting after the death of the body, and returning to manifest as a spirit on this mortal plane, then Religion was confident that such happenings, if real, were undoubtedly the work of the Devil!

That briefly was the condition of our knowledge—among wise and learned, simple and unlettered alike—when the light of Modern Spiritualism dawned upon the world. Then, beginning with the knockings at Rochester, a great variety of wonderful psychical facts came into view which indicated that the veil between the living and the dead, supposed to be impenetrable, was being rent. By means of raps, tiltings, signals, writings, voices, levitations, etherealizations, and materializations, persons supposed to be dead and done with, and whose bodies were long under the green turf, gave many infallible proofs that they were alive, conscious, and able to communicate intelligently with those whom they had left behind.

These revelations from the unseen world were of such a nature that even physical scientists could, if they desired, examine them and test their value. But they were not welcomed by official Science, for the simple reason that they knocked the bottom out of its much vaunted materialistic view of life and the universe. Professor Huxley said—“Supposing the phenomena to be genuine, they do not interest me.” Sir David Brewster said—“Spirit is the last thing I will give in to.” Mr. Herbert Spencer said—“I have settled the question in my own mind on *a priori* grounds” (that is, without examining the facts). And Dr. W. B. Carpenter declared that the Spiritualistic phenomena were “a most mischievous epidemic delusion.”

Religion also ignored and condemned the phenomena instead of realising their power to re-establish it on a firm basis of incontrovertible present-day fact. The new revelation appeared to interfere with the old, which it held was alone sacred. But in course of time the facts have asserted themselves as true, and their significance is already colouring the thought of the world. Materialism is already dead, and dogmatic irrational Religion has no longer authority among men.

Science and Religion must therefore adjust themselves to the truth that Spiritualism has revealed and established, if they wish to stand firm on ascertained fact. There is a spiritual world as well as a physical world. Science cannot longer ignore the former if it is to escape the reproach of being blind, lop-sided, and incomplete. And Religion cannot afford to despise Spiritualism if it has any proper ambition to “furnish that proof of a future life which so many crave, and for want of which so many live and die in anxious doubts—so many in positive disbelief.”

Let Science, Religion, and Spiritualism therefore join hands and we shall have a philosophy that will cover all the facts of Life—and Death.

J. L.

August,

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MR. R. B. a n his generation than that hymn “U he was on writers in his hand and Ethio of years a remarkabl claimed to Nazareth, preach, vivid rec that great world’s hi

Mr. Ph scholar w classics in Greek and was also reputed, hi humorous published mans, Gr 1873 unde “Dreamla Poems.” wide kr natural h great wal travelled always reserved, headed m be very company. on to the Bristol c 1924.

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Life Stories of Famous Spiritualists.—IV.

AS TOLD BY THEMSELVES TO THE EDITOR.

PERSONAL RECOLLECTIONS OF JESUS BY HIS CONTEMPORARIES.

MR. RICHARD PHILLIPS, of Bristol, was a notable Spiritualist in his day, though his name is almost unknown to the present generation. Few people know more of him now than that he was the author of the well-known hymn "Unsought of us they found us." Yet he was one of the most remarkable inspirational writers in the history of the Movement. Through his hand Persians and Egyptians, Chaldeans and Ethiopians, who had lived on earth thousands of years ago, told their life stories. And, more remarkable still, three natives of Palestine, who claimed to have lived in the time of Jesus of Nazareth, and to have seen him and heard him preach, wrote their vivid recollections of that great epoch in the world's history.

Mr. Phillips was a scholar who read the classics in the original Greek and Latin. He was also a poet of repute, his serious and humorous poems being published by Longmans, Green & Co. in 1873 under the title of "Dreamland and other Poems." He had a wide knowledge of natural history, was a great walker, and had travelled far. He was always a silent, reserved, and level-headed man, but could be very amusing in company. He passed on to the higher life at Bristol on March 5, 1924.

Our first introduction to him was in the beginning of 1920 when he sent us some astounding inspirational scripts. Before publishing these we thought it well to invite him to tell us his own story, which he kindly did, in response to a series of questions we sent him, as follows:—

A PROPHETIC PLANCHETTE.

It was in 1885 that I began investigating Spiritualism. I read up the subject, attended meetings, and associated with Spiritualists.

I soon became convinced of the truth of the matter, and then thought I would experiment to see if I had any latent psychic faculty in myself. I procured a planchette, and sat for several evenings without result. On the fifth or sixth evening the planchette began to move. I asked questions. These were answered readily and fluently, and figures were drawn.

One of the first drawings I had was an outline map of Australia. I had no thought at the time of leaving this country, but in less than a year from then I emigrated to North Queensland, so there certainly seemed something prophetic in my receiving the map. One of my first questions to the spirit operator was, "Do you

act on the planchette or on my hand?" On hearing that the latter was the case I put the planchette aside, and since then have used my hand only.

VARIABILITY OF THE POWER.

I remained in Queensland for nearly five years. During all this time the psychic power was in abeyance. I could always get movement and words, but nothing complete or satisfactory.

I returned to this country in 1891, but for some years afterwards, owing in great measure I think to material affairs, I was unable to regain the psychic power, which I had had in such abundance at first. But it never entirely left me, and in the late 'nineties it began to revive, though it was irregular, and I used to give up trying for a year or so at a time.

With the beginning of the present century the faculty steadily grew in strength and clearness, and from about 1905 to 1908 it was at its highest. This was my most productive period. Since then it has declined, and during the war was only occasionally active. During 1919 it was fluctuating. At present I still have the power, but owing to unfriendly intrusion, interference, and interruption, it has again become irregular and inconstant. I am neither clairvoyant nor clairaudient.

And now to answer your questions:—

HOW THE PSYCHIC FACULTY DEVELOPED.

1.—How did I first become aware of this faculty of inspirational writing?—Simply by experimentation. Before employing the planchette I had no idea whatever that I possessed this latent faculty.

2.—Was it slow of acquisition or otherwise?—It was both; as I obtained writing and drawing in less than a week one could hardly consider it slow, yet in its arrival at effectiveness, on my return to this country, it must certainly be considered slow.

3.—Am I acquainted with ancient history?—Yes, I have read much, and remembered not a little of both sacred and profane history.

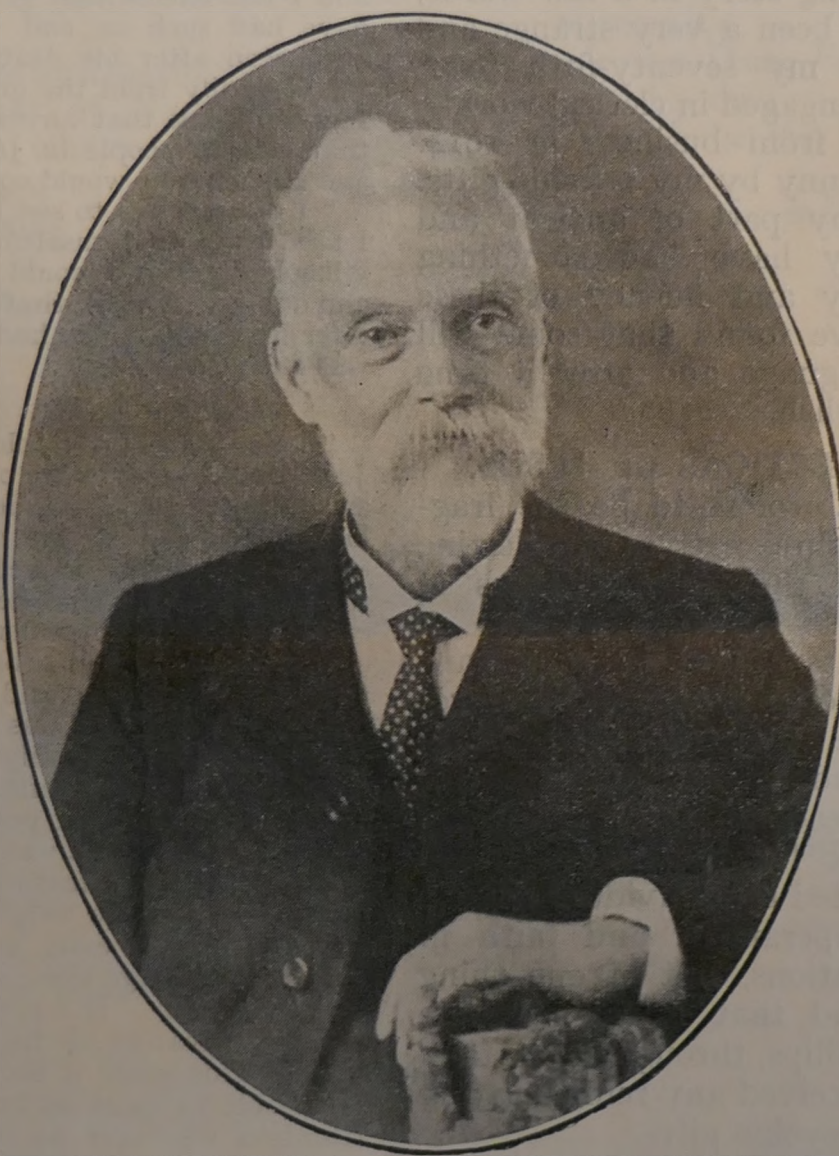
4.—How was I impressed while taking down the letters?—Both mentally and muscularly.

5.—Was I entirely passive, or in a condition of superior excitement?—Entirely passive and normal.

A SUCCESSION OF DOORKEEPERS.

6.—Did I sense the particular personalities who were communing?—No; I did not know who was going to write until they announced themselves, or were announced by the Guardian of the Gate, or Doorkeeper—a friendly spirit who decides who shall come and who not. I have had a succession of these Doorkeepers in the last twenty years.

7.—Did they communicate directly through my hand or my impressional faculty?—The hand was first to start, and the impressional faculty swiftly followed, supplying a few words or a part of a sentence at a time. It was a



RICHARD PHILLIPS.

long time before efficiency was attained in the formation of long sentences.

INTERMEDIARY CONTROLS.

Did they make use of an intermediary control who operates through me?—Oftenest they communicated direct, but sometimes they were unable to acquire the art, and employed an intermediary. See the story of Mehempet; she says at the end of the first and second instalments, "I am writing this by the hand of the Greek lady Callimaché." Also in the story of Agaetha, the Aryan, "Thy friends have brought us to thee—one whom thou knowest as Callimaché and another as Cleobula, women of the West." Also in the story of the Ninevites—Calona, Belthasar, and Mesach. The last-named concludes his story with the words, "I, Mesach, have written this by the hand of the lady of Greece, Callimaché." This Callimaché was Greek by parentage, and lived in Rome in the times of the bad Emperors. On her first visit, she wrote in Latin, but ever since has written in English. Molpe, the Roman girl, says that it was Callimaché who brought her to me. It was this lady who introduced many of the foreign spirits to me, and assisted them in the art of communication.

This letter has gone out of bounds, but it is not possible to tell a long story in a few words, and my experience has been a very strange and varied one. I am in my seventy-fifth year. I have all my life been engaged in clerical work—commercial. I retired from business in 1914. I have never made a penny by my psychic gifts. Some knowledge on my part of ancient and modern languages may have had something to do with the facility and fluency of these foreign controls. I have found that some will begin in their own language and after a time slide insensibly into English.

PERSONAL RECOLLECTIONS OF JESUS.

The following scripts profess to be the fragmentary recollections of three natives of Palestine who lived on earth in the time of Jesus of Nazareth.

Their simple accounts differ in important respects from the traditional stories and pictures of Jesus. For example, they describe him as dark instead of fair, and as the third child of Joseph and Mary instead of their first-born. The stories must speak for themselves; they will be accepted or rejected by individual readers according to their temperament and faith in inspirational communications, but of one thing we may be certain, and that is the absolute good faith of Richard Phillips, through whom they came, and who never received any remuneration for the exercise of his psychic gifts.

Below we give the memories of one Slathiel, a Hebrew; next month we shall reproduce the recollections of Malakha, an Israelitish woman, born in Nazareth, and of Alamah, a lady of Nazareth, who "knew his (Jesus') mother and sisters and brothers." And thereafter we shall print the fascinating stories of ancient Persians, Egyptians, Chaldeans and Ethiopians who lived in times more remote.

THE MEMORIES OF SLATHIEL.

"I am called Slathiel. I am a Hebrew. I lived in the village of Capernaum in the days when the Prophet of Nazareth was preaching. I saw him several times. I was then a man of five-and-forty years. I told him that I believed he was a teacher from God. He said, 'Then follow my teaching and thou shalt be saved.' He came several times to our village. He had his followers with him. He told us that he was sent to show us the true path in which we should walk. We never thought that he would become so famous.

"I have seen him heal sick people by just putting his hands on them. I well remember how he healed a sick girl who was brought to him. She was lying on a bed which was carried by her friends. He told her to look steadfastly at him, and then bade her rise up, and she did so. She seemed as in a trance, and did not speak for some time. Then she seemed to wake up, and knew she was made well. Her delight was great, and so was the wonder of the people to whom she was well known.

"After a time the people began to think that he might be the Messiah, but as he did not show any sign of setting up as a deliverer they felt that he was not the predicted Saviour. I myself thought thus. If he had shown that he intended to deliver Israel from the pagan lords I for one should have joined him.

"He was a very beautiful young man, and had a very attractive way of speaking. He was so different from any other teacher. He was always easy to understand. I saw no miracles save those of healing, but these far exceeded anything which the physicians of our day could accomplish. I tried to see him every time he came into our neighbourhood, but I did not accompany him in his journeyings. We knew that he had been a carpenter by trade, and we wondered at his ability to speak. He had lived at Nazareth all his life.

"He said he was taught by God. He felt pity for all who suffered. He knew how to read men's thoughts, for he would often answer questions which had not been uttered, but were in the minds of his hearers. I believed in him as a teacher sent from God, and was one of his pupils—if that be the right word. I was married, and I would take my children to hear him, for they would be able to understand him quite well.

"I know what befell him when he went to Jerusalem, and I was exceedingly grieved that so good a man should have had such an end. I heard stories of his having been seen after his death, and then that he had been raised bodily from the grave, but I did not believe this. I don't think that anyone did in Capernaum. I heard that certain people in Jerusalem used to meet together and expected he would come back and be Messiah.

"I did not live to see Jerusalem taken by the Romans. I used to go to Jerusalem, but I was better in my native village. I wish I could remember more of his sayings and doings. I heard that his mother lived still at Nazareth after his death. She had other sons. I think his father was dead."

* * * * *

"I am Slathiel. I told you I had seen and spoken to Jesus of Nazareth. My poor old father was suffering from an infirmity which hindered him from walking without help. He went to the new teacher and was healed at once. He merely looked at him compassionately, and told him to walk, and he did so. There were many like cases. I don't remember any but cases of healing. On one occasion he told a blind man that he would be able to see in three days, and this came to pass. I knew the man, for Capernaum was not a large place.

"My wife and family were frequent hearers of him, and firm believers in him, and there was great grief when we heard of his being put to death. We considered that a plain proof that he was not the long-looked-for Messiah.

"I can recall his features quite well. He was somewhat above the average height, with long black hair which curled up at the ends, and a beard which was not long. He had very large eyes, and we all considered him a very handsome man. It was perfectly well known that he had lived at Nazareth all his life, and worked at his father's trade. This made it the more wonderful that he should be so able to speak as he did, for he could always secure attention wherever he went.

"He said things which implied that he thought himself appointed to save Israel, and everyone would understand this to mean save them from their Roman conquerors, and make them an independent and powerful nation. He did not openly proclaim himself Messiah and enlist adherents, or the Romans would at once have seized him. I remember one of his sayings—"My work is to make the crooked straight, and to fill up that which is wanting."

* * * * *

"I come again. I have remembered certain sayings of the preacher of Nazareth. He used to say that there was more virtue in one good deed than in a multitude of prayers, that God looked more to the intent than to the deed itself, and that we should be judged by our purposes rather than by our performances. I heard him say that he would rather serve the poor and needy than rule with the great; that there was more merit in helping the helpless than in serving the great and powerful.

"When he talked the people would sometimes ask questions, and I never saw him at a loss for an answer. He always spoke in such a way that the least learned could understand. I don't think he tried to make disciples by any promises of high position. He used to tell how he had studied our Scriptures. Many used to ask him what certain passages meant, and he would always give them what seemed a very reasonable answer. I was not a well-educated man, and was not able to judge whether his explanations were correct."

* * * * *

"I, Slathiel, greet thee! I have recalled certain things concerning the Prophet of Nazareth. When he came to

August, 1933.
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Capernaum at the first very few believed that he was a prophet and wanted proof. He told them that he was commissioned by God to show them the way of life, and that they had too long trusted to the guidance of those who knew less than themselves. He did not expound the Scriptures like the scribes, but talked familiarly about them. He chose his company of followers from the people of the neighbourhood. He said there was plenty of work for them, but they must not expect such wages as men give. I think there were many who would have joined him had he set up for the Saviour of Israel."

"I am conscious that I have not told you much but my knowledge is not great. We little imagined at the time that this man would become so famous. We thought of him as a good man and an attractive speaker, and that was all. As he showed no indication of taking up the work of the Messiah we did not regard him as such, although he said things which indicated that he considered himself destined to this office. He may have done other things as well. I did not hear of his walking upon the sea, or of any miracle like that.

"I find I cannot write well to-night. I thought I could tell thee more, but I have not the power. Haply I may have this another time, if thou hast the patience to bear with my unskilfulness."

Next time Slathiel came he introduced Malakha "who knew the Prophet of Nazareth better than I did," and Alamah, who remembered some of his unrecorded sayings, and we shall print their simple unaffected tales next month.



SOME GARDEN REFLECTIONS.

By W. H. THORNE, Abercynon.

SOME plants grow beautifully in shallow soils, if the supply of moisture is equal to their demands, and if no rough winds or gales disturb them. But should there be a prolonged drought or a severe storm we know what happens: they either perish through lack of moisture or are uprooted by the storm.

Just so it is with some people who *call themselves* Spiritualists. They perhaps read a little, and they attend the meetings, with the sole object of "getting something"; that "something" generally meaning a foretelling of their future, a description of some spirit-friend, or a message as to whether they should do this or that. Some of these people are very nice, and look graceful enough so long as they can disport themselves in the sunshine of favourable surroundings. But they live merely in the shallow soil of "effects," and their consciousness never penetrates the deeper soils of "causes." Hence when the sun of criticism scorches, or the gales of opposition blow, they become withered or uprooted—poor helpless and vigourless victims of the critical drought or storm.

Not so with the scientifically-minded Spiritualist. He does not rest in the shallow soils of "effects." He wants to know the why and wherefore. He seeks to strike his roots into the depths of the soil of "causes," and by careful observation of facts and meditation upon them, draws the sustaining elements which build up a strong, robust, and sturdy mind. The deeper he sends the roots of his being into this soil, the more powerful does he become, until, like a mighty oak, he rises in splendour, spreading out luxuriant branches of true knowledge, which are beautiful to behold.

That is why men of the mental calibre of Crookes, Barrett, and Conan Doyle could not be scorched by the sun of criticism, nor uprooted by the storms of cant and humbug. In fact, such men laugh at the sun of criticism, however fierce it may glare, and just love to be rocked by the storm of opposition, because it loosens the soil, and enables them to take deeper root. Men and women of this type of mind are the Towers of Strength in our movement, and clearly show that the scientific side of Spiritualism alone is capable of sustaining the most robust and exacting types of mind.

What a glorious Revelation, what a glorious Truth, is this Spiritualism of ours! And what a glorious Religion too! There's no need to make it such. It *is* Religion. O then, may we who call ourselves Spiritualists seek to penetrate, with the roots of our being, the deeper soils of "causes," rather than rest content on the shallow soils of "effects"; thus, shall we become a greater power to help mankind, and nothing shall divert us from our path of duty.

THE GENIAL OPTIMIST.

"Come out into the sun awhile—a truce to all repining!
Take courage! who can tell us what the coming
days may bring?

We cannot always see them, but the stars are always
shining"—

Thus sang a genial optimist, and thus I heard him
sing:

"If things are bad they might be worse—that's matter
for thanksgiving;

And time is full of changes, and is ever on the
wing;

There's hope for all; take comfort! you are still
among the living;

Winter *may* be very trying, but it *always* leads to
Spring!

"You think the world is all awry, and do not mean
to spare it;

You're not Dame Fortune's darling, but a target
for her sling;

Well, don't forget that better men than you have had
to bear it—

If that does not end the trouble it may take away
the sting.

"Life, you say is a bubble—there is next to nothing
in it;

It's a very highly-coloured, but a very hollow
thing—

Well, there's this about a bubble, it may burst at any
minute,

So you may as well look pleasant, if you cannot
dance and sing.

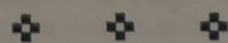
"Life is mainly what we make it; what good is it to
grumble?

So give and take and pass it on, for that's the proper
thing,

If we can't do any better, we must take things as they
tumble"—

Thus sang the genial optimist, and thus I heard
him sing.

RICHARD PHILLIPS.



WIRELESS SIGNALS THAT MAY COME FROM MARS.

WE are indebted to Mr. Cournos Shiang, of Singapore, for a typed copy of the following item of news, which was published in the local paper there:—

A group of scientifically-minded men are meeting weekly in London to try to get into wireless communication with Mars.

The practical efforts of this group, which comprises, among others, two well-known scientists, an inventor, and an electrical engineer, will be financed by a chartered accountant—head of one of London's most distinguished firms—as soon as they have found out where and when to erect their station in the Arctic.

It is in the Arctic that supposed wireless messages from Mars are believed to be coming through, and this station is meant to receive, decode, and transmit these messages to wireless stations throughout the world.

For a long time unaccountable signals have been received by wireless stations in and near the Arctic circle, and by ships equipped with wireless moving in those latitudes.

These signals are on a wave-length not used by any earthly instrument, and the theory that they are due to electric disturbances over ice-bound areas is said to have been scientifically disproved.

The signals resemble the Morse code. They are insistent and repetitive, starting generally with three sharp dashes, followed by four dots, two dashes, and a fading continuance of dots.

Are they messages from Mars?

The Keys to the Kingdom.

HOW THEY OPENED MANY DOORS IN A WELSH TOWN.

BY WILL CARLOS.

"TOM THE KEYS" was a rather eccentric locksmith who lived by himself in a four-roomed cottage in a certain Welsh town, the ground floor being his living room and workshop. He was an acknowledged atheist and used to jeer at any mention of religion. He was, however, one of a group of half-a-dozen men who, from being more or less fond of drink, suddenly became rigid abstainers, and started what was called a British Workmen's Coffee Tavern, used chiefly as a sort of club or rendezvous for evening recreation.

Tom was what was termed a "hard nut to crack," very keen in business, always ready to make a key to fit any lock, and utterly averse to superstition of any kind. His one vulnerable spot was his love for his old mother who had died some years before the opening of this narrative. She had been a pious Catholic, and Tom used to say, "If there is a God, and if there is a heaven my mother is there. She promised to let me know, but she has given me no sign." When other people claimed to have had news from the other world he scoffed and railed at them until people feared to mention the subject.

One of the group of abstainers who had started the coffee tavern became interested in the then new subject of Spiritualism. He had recently lost his wife and had been persuaded to attend a seance. The medium, a stranger to the town, had described his wife, given her name with minute particulars of her dress, and gave him a message of hope with her assurance of survival. "Seb," as the man was familiarly called, was convinced that the message was genuine, and that his wife was still in existence; and he lost no time in apprising the group of his belief. He had induced them to take up temperance, and was equally ardent in his attempts to interest them in Spiritualism.

After some persuasion they all agreed to hold a seance in a private room at the coffee-house, and the medium again gave several descriptions of spirit people, some of whom were known to the group. This did not satisfy the sceptics among them, who thought she had managed somehow to acquire such information as she had mentioned. The lady smiled and said that a little reflection on their part would show the futility of such a supposition. She advised them to sit by themselves without any medium, and her confidence so impressed them that they agreed to try. They sat several nights between eight and ten, but obtained no results.

"Tom the Keys" said he "knew bloomin' well that the whole thing was tommy rot," and added that he would have nothing more to do with it.

AN AFTERNOON VISITOR.

One afternoon, not long after this, Tom was working at his bench when a shadow in his doorway caused him to look up. A young fellow stood there, looking dusty and hot, with a bundle slung across his shoulders, who asked, "Any chance of a job?"

"You look as if you want some grub," said Tom.

"That's a fact," replied the youth, "I've walked from Brecon this morning and had nothing to eat since breakfast."

"Come in, then," cried Tom, "I'm just going to have tea."

The stranger entered, and Tom drew forward a round table, produced a tea-pot, crockery, bread, butter, cheese, and a home-made currant cake. As he poured out the tea, he said, "Help yourself, and we'll talk after."

When Tom moved the table back, and lit his pipe, he asked his guest, "Are you a locksmith?" The youth produced his testimonials, and Tom having read them, said, "Well, I can do with a bit of help; what d'ye say about staying here a few days?"

"That will suit me all right. I have my kit and can start when you like."

"That's good enough! Rest to-night; there's a spare bed upstairs, and then start in the morning." Then Tom added, "If you like reading there's some books you can look at while I finish my job."

He went to his bench, and the stranger tried to read but being very tired soon dropped off to sleep. When his work was finished, Tom replenished the fire, filled his pipe, and began the perusal of the *Echo*, which a boy had dropped over his half-door.

PROOFS OF SURVIVAL.

Suddenly the young man awoke, sat upright, stared at the wall, and asked Tom, "Have you lost your mother?"

Tom nodded, and the youth went on, "A stoutish, short woman; dark chestnut hair, getting grey, done up in a net; wearing a thin black skirt and a grey quilted petticoat."

"Yes, yes," Tom assented.

"She's here," said the stranger. "Name, Mary Ann, but called Polly; dead about two or three years. Says the watch still keeps ticking."

"That's my mother right enough," said Tom.

"Says she has tried and tried to get at you, but you were too thick-skinned."

Tom was overjoyed to know that at last his mother had succeeded in reaching him, and told the young man about the abortive attempts that had been made by his associates. "Strange you should come this way," he added; "and be the means of proving that my mother still lives, after all my doubt and unbelief."

"Aye, and she loves thee, man. I was led here, no doubt, by the wise ones," said the stranger, who continued, "There's a lass here too; she was to have been your wife, but died of small-pox. She's with your mother, and both are greeting you joyfully."

"I wish I could see them," said Tom, "but I'm glad they are here." That little room had become the very Gate of Heaven to Tom's soul.

Next evening they both repaired to the meeting-room at the tavern, where the youth was introduced as "my new work-mate from Cumberland."

A SEANCE WITH WORKING MEN.

The seven men sat round the table as usual. Seb uttered a short prayer, and they all joined in singing "Abide with Me." Suddenly the table began to throb and one named Bill said he had a shock right through his hand like that of a galvanic battery. His hands thumped the table, evidently against his wishes. The others were amazed, for nothing of the kind had occurred before.

At this juncture the stranger remarked, "There's a quaint-looking chap here; a man about sixty-five or seventy; his face is inflamed as if he was a hard drinker; he's been dead twenty years or more; he knows some of you chaps; says his name was M-A-N, or something like that. Says something about Adam and Eve. Do any of you know him?"

"Yes," admitted Seb, "I know very well who it is. You know too," said he, turning to his mate Phil, and the latter was bound to admit that he did.

It transpired that the man had been an inveterate toper who used to spend most of his time at the Adam and Eve inn. Several other descriptions were given, all the spirits being recognised, although some of the details given were unknown.

Tom then related how the young man had arrived at his house the previous day and had described his mother and sweetheart. He said his mother had abundantly proved her watchful care of him in many ways, and even mentioned a watch that had belonged to her which he kept in his bedroom and religiously wound up every night, although he refrained from wearing it because of its diminutive size.

The stranger did not appear at all flattered by the praises he now received. He said, "Don't praise me, lads; I'm only the medium; it's the folk on the other side that's to be thanked. That man" (pointing to Bill) "is like to be a medium; he's had his first lesson to-night, and I tell him not to be afraid, for the spirit-folk will do him no harm, although he's stubborn, and fights the influence. Sit with him for another month, and you'll get all the proofs you want."

"He's more than a locksmith, he's been an angel," said Tom of his visitor.

For a month the stranger remained with them, and then proceeded on his way south, carrying with him his sacred gift and using it as often as possible.

It was not very long after, that Tom, Seb, and the others established a little Spiritualist church in the town, Bill becoming a good medium for physical phenomena, and Phil a good one for platform work. And there the work goes regularly on, carrying light and comfort into many hearts that might otherwise have had no opportunity to get in touch with this truth.

CONAN DOYLE MEMORIAL

August CALENDAR August

Day of month.

1 "The most terrible August in the History of the World," 1914.

"There's an East Wind coming, such a wind as never blew on England yet. It will be cold and bitter, Watson, and a good many of us may wither before its blast."

Sherlock Holmes in "His Last Bow."

2 Germany's Final Plans for violating Belgium. The innocent blood of Belgium for ever clogged the hand of Germany.

"The British Campaign."

3 Eve of Armageddon, August 3, 1914. The war—the physical climax of my life, as it must be of the life of every living man and woman. Each was caught as a separate ship and swept into that fearsome whirlpool, where we all gyrated for four years, some sinking for ever, some washed up all twisted and bent, and all of us showing in our souls and bodies some mark of the terrible forces which had controlled us so long. "Memories."

4 Outbreak of the Great War, August 4, 1914. He who compares the empty arsenals of Britain with the huge extensions of Krupp's during the years before the War will find the final proof as to which Power deliberately planned it.

"The British Campaign."

5 The first shot fired, 1914. How was it then with England? Her faith was true to her plighted word, Her strong hand closed on her blunted sword, Her heart rose high to the foeman's hate, She walked with God on the hills of Fate— And all was well with England.

"Victrix."

6 The guns of 1914—1918. How still! How deathly still! And yet . . . Some far off throbbing like a muffled drum Beaten in broken rhythm oversea To play the last funereal march of some Who die that Europe may be free.

"The Guns in Sussex."

7 Lest We Forget—1914. Where are those others?—the men who stood In the first wild spate of the German flood, And paid full price with their heart's best blood For the saving of you and me.

As the shadows fall I see That ever glorious company, Past they go with their measured tread, These are the victors, these—the dead!

"Those Others."

8 "Sherlock Holmes, est-ce qu'il est un soldat dans l'armée Anglaise?" I was asked during my visit to the French Front. The whole table waited in an awful hush. "Mais, mon général," I stammered, "il est trop vieux pour service." There was general laughter, and I felt I had scrambled out of an awkward situation. "Memories."

9 All fights are won if one does but fight long enough. "Rodney Stone."

10 The more conscientious the man the more he desires to superintend everything himself. "The British Campaign."

11 When I think of the dear ones who are waiting for me on the further shore what a hopeless and empty thing would life be without death. "Micah Clarke."

12 The Twelfth. I cannot persuade myself that we are justified in taking life as a pleasure. "Memories."

Day of month.

13 Sir Arthur's mission to Australia, August, 1920. Bigots blame me in their wrath, Let them blame!

If I droop upon my mission There is still that saving vision, Iridescent and Elysian, Tipped in flame.

"Fate."

14 Many of the great lessons of life are to be learned in the pages of the novelist.

Preface to Sherlock Holmes' Long Stories.

15 How can a man have too much religion? It is only when he raises himself, and concerns himself with the immortal spirit within him, that he becomes in very truth a man.

Alleyne in "The White Company."

16 There are moments when our mortal senses are more acute than those who have never put their whole heart and soul into them can ever realise. "The Tragedy of the Korosko."

17 The old idea that a Francis of Assisi, or a Vincent de Paul, was near us, taking an interest in our actions, and ready to respond to our appeal, seems to me to bring actual religion into our everyday life in a very practical and intimate way. "Pheneas Speaks."

18 The sweet sad mellow things of life Are more than golden dreams of youth. "Retrospect."

19 Lord Haldane died, August 19, 1928. There has never been so foolish and ungrateful a clamour as that which was raised against Haldane. "Memories and Adventures."

20 It takes far more exquisite skill to carve the cameo than the statue. "Through the Magic Door."

21 Mediums always, if they are honest, get better results when they know nothing of their clients. Sir Arthur in Letter to Mrs. Houdini.

22 Golf is the coquette of games. It always lures one on and always evades one. "Memories."

23 The Battle of Mons, 1914. How was it then with England? Her soul was wrung with loss and pain, Her face was grey with her heart's blood drain, But her falcon eyes were hard and bright, Austere and cold as an ice-cave's light— And all was well with England.

"The Guards Came Through."

24 Deeds are everything in this world, and dogma is nothing. "Micah Clarke."

25 Few men are ever absolutely natural when there are women at a banquet. "Memories."

26 The evidence upon which the New Revelation rests is so enormous that it would take a very considerable library to contain it. "The New Revelation."

27 A man may have more than one wife and more than one friend, but he can never have but the one mother, so let him cherish her while he may. "The Great Shadow."

28 Let no woman mourn her lost beauty and no man his lost strength. It all awaits them once more on the Other Side. "Vital Message."

29 It is safe to say that for some centuries to come the human race will be actively engaged in defining the laws which regulate psychic affairs. "The Edge of the Unknown."

30 Holmes pushed to an extreme the axiom that the only safe plotter was he who plotted alone. Dr. Watson in "The Illustrious Client."

31 With what organs do we see clear details in a dream? There is something there besides our material eyes. "The Edge of the Unknown."

My Report of Inquiry into Psychic Photographs to Glasgow S.P.R.

By THE REV. WILLIAM A. REID, M.A.

As our readers are aware, Mr. Reid has been engaged in an independent inquiry into Spirit-photography "from the attitude of cold science."

The following is his report to the Glasgow Society for Psychical Research, and is intended to represent his own opinion only.

Its chief value consists in the testimonies of "private non-paid mediums," who secured psychic photos under conditions which ruled out fraud or cheating.

We consider Mr. Reid accepts a little too readily the assumption that there is "faking by quite genuine mediums, especially if they accept payment for their services."

That is the kind of general statement often made by critics swayed by a determined "will to disbelieve" rather than by fair inferences from proved facts, repeated under every sort of condition, when fraud or cheating was unthinkable and even impossible.—ED., I.P.G.

IN carrying out this inquiry I wrote letters to four of the Spiritualistic papers (February, 1933) asking for evidence of psychic photographs obtained by private non-paid mediums in their own homes, etc., by their own cameras and plates, and developed by themselves. Besides I wrote and interviewed some personal friends. Still further Dr. James Knight drew up and had inserted in various newspapers a more general appeal, mentioning my name as Correspondent on the subject.

To Dr. Knight's appeal I received no reply. This report therefore deals with the replies I have received to my letters and inquiries, supplemented in some degree by my reading on the subject.

One should differentiate between photographs of materialised "forms" which are visible to the naked eye, of which many accredited examples are available, and photographs of "forms" which are invisible to the naked eye. These latter are what is called "extras"; and with these only I shall deal.

FAKED "EXTRAS."

There are said to be more than twenty ways of faking these "extras." I would refer the Council to the Proceedings of the London S.P.R. for March, 1933, which is a report by Mr. Barlow and Major Rose into the "extras" produced by Hope of Crewe and Mrs. Deane. Their report is entirely adverse; but they are careful to write that they are not to be understood as asserting that there are no psychic "extras." In contrast to these investigators, Mr. Besterman, the official Investigator of the London S.P.R., says, "There are no genuine spirit photographs."

There are evidently some unscientific scientists. Tons of counterfeit coins do not prove that there are no genuine sovereigns. Proof of fraud is only negative evidence, and is rarely conclusive; while, in this particular inquiry, one single genuine "extra" established, is factual in the positive sense.

MY OWN INVESTIGATIONS.

I have seen hundreds of these psychic "extras," many of them vouched for as genuine by their owners, and several where the "extra" was recognised as the face of a friend. Some years ago I gave an account to our Society of an "extra" obtained through the Falconer brothers of Edinburgh. This "extra" was by a circuitous process definitely recognised as a man called C—, of Elgin. This "extra," however, was on a plate provided by the Falconers. These Falconers were convicted of fraud in Australia, and at the trial said truthfully that I had had 21 sittings with them in the Inquiry into Supernormal Psychic Phenomena undertaken by the Church of Scotland in 1920-22; and that no results had been obtained.

Some of the "extras" I have seen are, of course, quite recognisable when compared with known photographs, but clear proof of their genuineness is often wanting. Some of the "extras" are only vaguely like the originals. Many of the fakes can be easily detected even by inexperienced photographers. It is necessary, however, to guard against dogmatic conclusions from these facts just men-

tioned; as so-called experts have often spoken as foolishly as the proverbial man-in-the-street.

A natural explanation of faking by quite genuine mediums, especially if they accept payment for their services, is that, when they find their mediumistic powers failing, they resort to fraud. This cheating causes lack of confidence in their own mediumistic powers; and so in the end cheating becomes a habit.

PSYCHIC PHOTOGRAPHS BY UNPAID MEDIUMS.

I give now a few instances of "extras" obtained by private, non-paid mediums with their own cameras and plates, some of them being by personal friends whose veracity I cannot doubt. One was obtained by Mr. C— J—, Glasgow, after two years of patient attempts; and was the only "extra" he ever got, but it is perfectly clear, though unrecognised.

Six photographs, attested by members of a small circle, sent me by Mr. A. T—, of Oxford, contain "extras" which they recognised, and cloud-like writing which can be read. One cannot accuse these people of fraud.

Mrs. A. R—, of Lee, wrote that her father, who was an Athiest, said on his deathbed, "If there be a God, as you say there is, I'll ask Him if I can come back and show myself. Five months after her father's death they took a photograph of his tombstone; and found as an "extra" on it a small face which they recognised as their father.

The Rev. R— M—, of Norwich, sent me a photograph taken by a local photographer "in the ordinary way of business," on which is a clear, large "extra" unrecognised. He also sent a photograph taken of three ladies, just after a funeral; and on it, to their astonishment, was an "extra" which they recognised.

Mr. D— C—, Glasgow, sent me a photograph which he took at Lawers House on which there is an "extra," not very clear, of a man with a sword and some sheep.

I have examined a bundle of psychic photographs taken by a private group of inquirers in Lancashire. The "extras" were all large, with clear outlines. One or two had been recognised, the majority not, though it was claimed that some of the "extras" were seen clairvoyantly. All were taken by flashlight in complete darkness; and are vouched for by the sitters.

A PSYCHIC PAINTING.

Mr. William Love, of Glasgow, showed me a psychic painting he had got through the mediumship of David Duguid in 1903. It was a small painting in about four colours on a piece of cardboard, with the edge torn off by Mr. Love to prevent substitution. One brush was used; the paints were in a closed box; and it was painted in darkness in about two seconds. The paint took three days to dry.

There are many similar paintings got by the mediumship of David Duguid, one having been in the possession of the late Rev. Dr. Lamond, a member of our Council.

We can draw certain conclusions from these psychic photographs by unpaid mediums and from the psychic paintings, viz:—

That there are people who obtained clear psychic "extras" with their own cameras and developed by themselves, who believed these "extras" to be genuine and in some cases have recognised them.

That it is impossible to prove they were not deceived by an outsider; but it can hardly be called likely in some cases known to me personally.

TESTING RESULTS BY EXPERIENCE, EXPERIMENT AND PHILOSOPHY.

In true science results are tested by experience, experiment, and by philosophy. I have indicated my employment of the first two methods in this inquiry into psychic photographic "extras"; let me now add the third method—the philosophic.

I give two philosophical considerations which indicate to me that psychic photographic "extras" have a great measure of probability within the scheme of known facts in nature:—

(a). Materialised figures have been repeatedly photographed, and are thus described by Prof. Richet in "Thirty Years of Psychical Research," page 498:— "Materialised forms are intelligent, and have at any rate in appearance a personality; the hand is warm and living, the eyes move in their orbits and look, the voice speaks, the respiration disengages carbon dioxide, the legs move, and the hands take hold of objects."

August, 1933.

President
MR. HANNEN SV

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Secretary:

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6.30 p.m.—Rev. C. Drayton Thomas.

Mrs. Esta Cassel
Miss Lily Thomas

August 13th—11 a.m.—Mr. Percy Scholey.

Mrs. Annie Johnson
Mr. Horace Leaf

6.30 p.m.—Mr. Horace Leaf.

August 20th.—11 a.m.—Dr. W. J. Vanstone.

Mrs. Grace Cooke

6.30 p.m.—Rev. C. Drayton Thomas.

Mr. Glover Botham

August 27th.—11 a.m.—Mr. G. H. Lethem.

Mrs. Hirst

6.30 p.m.—Mr. Lewis Jefferson.

Mr. Thomas Wyatt

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It is quite within likely theory to say that these same "forms" may be so thinly coated by ectoplasm as to be invisible to the naked eye, though capable of imprinting their image on sensitive photographic plates. This is a philosophic argument from the known to the probable unknown, and is a method employed by scientific investigators.

(b). By means of suggestion, either auto-suggestion or hetero-suggestion, say in hypnotic trance or in a condition of passive suggestibility, a thought may produce certain physical effects. I refer to well-known psychological experiments where a mark of burning is produced on the flesh by vividly imagining it. No psychologist would dogmatically deny, I fancy, that the reported stigmata were produced on the hands of St. Francis by continued thoughts on the crucifixion of Jesus. For further consideration of this matter I would refer the members of

the Council to the book, "Thoughtography," by Prof. Fukurai of Japan.

This again is a philosophical argument from the known to the probable unknown. It amounts to this, that thinking strongly on a person or a scene may so effect a photographic plate as to produce an "extra."

MY OWN CONCLUSION.

My own conclusion is that while I am satisfied that there are many fraudulent "extras," I am forced to conclude that there are genuine "extras." For the purposes of this particular investigation it is unnecessary for me to write more than this.

NOTE.—The names indicated by initials only were given in full in the report itself.—ED., I.P.G.

Brief Notices of New Books.

THE DAYSPRING OF YOUTH. Putnam. 7/6.

Deals with the science of Yoga. Methods of practice adapted to Western people are explained. The subjects are many and the instruction will be welcomed by beginners and students alike, as coming from a master mind that has put every theory to the test.

YOUTH AND SURVIVAL. By C. S. Collen-Smith. The C. W. Daniel Co. 1/-.

The author, an Atheist, first became convinced of human survival and then developed his own gifts as a psychic demonstrator and healer. He describes positive and negative sittings with various mediums, which helped to convince him, and gives accounts of some seances at which he himself was the medium.

Chapter V is especially interesting in that it tells how the tragic passing of J. ("Johnny") W. H. T. Douglas, the famous cricketer, was prophesied through his mediumship. At a shilling the book is excellent value.

THE ADVENTURES OF REX AND ZENDAH IN THE ZODIAC. By Esme Swainson. The Rosicrucian Fellowship, Oceanside, Calif. London. L. N. Fowler & Co. \$2.00.

Spiritualists who want their children to grow up with a clear knowledge of the After Life should encourage them to study astrology and kindred sciences, which all throw light on the invisible influences in Nature. This book is an ideal astrological manual for children. In the guise of a fairy tale the signs of the Zodiac are described and many occult facts are symbolically revealed. It is an example of essentially juvenile instruction on an abstruse subject, which most grown-ups know nothing about.

THE SUPERNORMAL. By G. C. Barnard, M.Sc. Rider & Co. 7/6.

This is an attempt to deal with Spiritualism from a strictly scientific angle! Tolerant Spiritualists will derive no little amusement from the author's attempts to disprove the reality of genuine phenomena, received through well-known mediums. Nevertheless, his guesses at possible methods of committing fraud and his complaints of over-credulity will be interesting to critics of and unbelievers in Spiritualism alike.

In the author's opinion survival has not been proved, and all mediums are therefore conscious or unconscious frauds. He trots out the overworked theory of the subconscious mind, and suggests that every medium has a secondary personality that can manifest as a spirit at a trance sitting, and clothe itself with ectoplasm at materialisations to assume the earthly likeness of the sitter's loved ones and to read the sitter's minds to give them false consolation by way of proofs!

Some sceptics will probably revel in the book and quote it with gusto. Many, however, will smile tolerantly and recognise the effort as an example of the elasticity of human imagination, egotism and ingenuity.

OUR DEEPER DESTINY. By Emil Ferdinand Lundstrom. Dorrance & Co., Inc. Phil. \$1.50.

A helpful study of the psychology of human virtues and failings. The author's mistaken views on Survival do not mar the spiritual beauty of his main message, which will be helpful to many who have life a bugbear.

G. DE B.

ETHERIC VISION: ITS DEVELOPMENT AND USE. By H. D. Thorp. Rider & Co. 3/6.

This work was written by the author while he was a prisoner of war in Germany from 1914 to 1918. He then experimented in the development of what he calls "etheric sight," and the results, extraordinary as they appear to be, are recorded in his book in such a clear manner that they may be understood by even the casual reader. His energies were devoted to "Higher Space Mechanism," and he is satisfied that mass can and does respond to mind. How the eons came under the control mental messages and martialled themselves, amongst other forms, into words, is most enlightening. The book is worthy of careful reading and study.

T. M.



JOHN BRIGHT AND SPIRITUALISM.

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